/333 cont./

Chapter II

Agriculture

241 The Chiriguano, like the Guarani and the Chané, their ancestors, are excellent farmers, and the working of the soil represents their principal occupation and their great concern. 243 For them corn is of prime importance; it constitutes the basis [273] of their diet, for it enters into the preparation of most of their dishes and in addition gives them their preferred drink, chicha or kāwi.

● [132] [134] The sandy lands of the western Chaco and its climate, hot and dry a great part of the year, but also rainy during the summer months, seem to be particularly suitable for this grain. I have never seen such beautiful fields of corn anywhere. The ears are large, well filled out /334/ with kernels, and extremely tasty. The Bolivian half-breeds and settlers who are coming in greater and greater numbers to take the place of the Indians devote themselves like them to the growing of corn, which, with cattle-raising, is their main resource.

114 My trip to the Chaco, which took place from the month 243 of February to the month of June, did not give me a chance to [101] be present at the sowing which is done at the beginning of the rainy season. For many details I shall therefore be forced to [127] refer to Corrado (pp. 42 and 48), Campana (pp. 96-98), Nordenskiöld (2, pp. 181-184, and 10, pp. 23-24), to Nino (pp. 237-241), and Rosen (1, p. 205).

241 When a Chiriguano wishes to cultivate a new piece of 243 ground for himself and his family, he scours the environs of his village looking for a spot which may suit him and which is, in addition, easily irrigable. This condition is generally fulfilled by the lands at the foot of a hill or rising ground. The rain water which pours down there assures them of fertility.

/3 cont./

133 [135] [132] The lakes are natural, but not permanent; they are many and large; in some the water is very good, but from others not even the cattle /4/ drink, because it contains so much saltpeter. They all receive water from the sky, which sometimes falls with great force and fills them at a single time. White Christians are now making artificial lakes, especially in the Gran Chaco and in the vicinity of Caipipendi.

271 824 When water is completely lacking, the Indian scratches the ground, looking for the root of the "sipoy," samolo, which is as large as a watermelon; he cuts it at the top, squeezes the pulp with his hand, it turns to water, and he drinks; thus the need is met, but when this drink is taken for a long period, it gives rise to sickness.

311 312 433 132 The land lends itself to farming and to cattle raising, but both industries diminish in those years when the beneficial action of the rains is scarce. Then the crops are lost, and the cattle die from lack of food and from the great amounts of water that they drink from the rivers and lakes on whose banks they stay through lack of energy; nonetheless this rarely happens throughout the region, which, because of embracing a wide area, in one place or another receives showers which renew nature.

Extent and Area

131 [161] [464] The Chiriguano tribe or race was extremely numerous and thus once took in an extraordinarily large area; traces of these Indians are found in the vicinity of Tarija, and they may be found beyond Santa Cruz, where even today Chiriguano men and women are in larger part those in domestic service with the genteel families. Toward the capital of the Republic the Indians still remember that their grandparents used to live in Tacopaya and even beyond, in Talisco, included in the same district. Then they extended toward the Bermejo River and, finally, eastward to within a few leagues of Carandaiti, where the arid zone, inhabited by the Toba and other savages, begins.

/4 cont./

131 Thus formerly the Chiriguano territory in the north was contiguous with the province of Sara, in the south and southwest with Argentina and the city of Tarija, in the west with Tarabuco country, and in the east with the colony of Carandaiti. According to its former boundaries, it then included an area of 200 leagues from north to south and southwest, and more than 90 leagues west to east.

131 16 [648] Today this extensive territory has been much reduced because of emigration, caused in part by the whites, under whose dominion most of them will not resign themselves to staying; the plagues which decimate the race have a powerful influence on its further reduction, and very soon /5/ barely the 131 name will remain. Today to the north it scarcely reaches Abapó, to the south, Itiyuru de Yacuiba, to the west, Monteagudo, and to the east, Carandaiti, some hundred leagues from north to south and about 40 from west to east.

131 648 [433] Formerly it embraced several degrees of latitude and three and a half of longitude; as they lost a considerable part of this area, so will they end up by losing it all, for despite their being heirs to the country which God had given them, as one of them was saying to me not long ago, they do not know how to farm it and improve their agriculture; they prefer to go far away and work for others rather than to own land at home. This very day only a few leagues remain in the hands of the Indians, Caipipendi in the province of Cordillera, Gutierrez Canton, and all the territory occupied by the missions, but both are likely to pass into foreign hands, because in fact the Indian is incapable of making the land that he does possess bear fruit; then the few survivors in the territory will be servants in their own house, as are so many others in lands that were once their own.

311 134 ● [132] The land is very unstable, at least that now occupied; it lacks stone and gravel, and since in their season the rains are torrential, they easily open cracks which in a few years become wide, deep ravines. Contributing a great deal to this are the cattle, which, because of their weight, stir up the land with their hoofs more than other livestock; for this reason

/11 cont./

133 From Igüembre Canton natural and artificial lakes begin to appear, the first ones end in Cuevo Canton and the later ones begin to appear from Buyuive, vice-Canton of Ñancaroinza, and continue through Caipipendi, Carandaiti, and Parapiti, on the right bank. Some of them may well dry up during the year, but if the rains are plentiful they will easily last until the new rainy season. The lakes are a great benefit in the arid zones, and without them there would be no life, since there is none where they are lacking; it is precisely through the lack of water that it is difficult to cross the plains of the Gran Chaco to get to Paraguay more quickly. A railroad from Santa Cruz to Isoso and from the east to Oriente in a straight line would avoid all difficulty; it would be 100 leagues through level, only slightly irregular terrain.

Climate

• 132 821 Without taking into consideration an occasional isolated exception, in the entire area or in most of it we can state as a general principle, through experience, that in the vast region inhabited by the Chiriguano race there are only two seasons of the year, called summer and /12/ winter, despite which they distinguish by name four seasons, "Aracu, Roi, Maentiha, Ipiroha," hot, cold, planting, and harvest, or summer, winter, spring, and fall.

132 The two seasons of which I speak are very marked: the summer by the abundance of rain, and the winter by drought. The first rains begin in the month of November or sometimes at the end of October, increase gradually and are frequent in the month of January, scarce in February, irregular in March, and generally stop in the month of April, or after Easter. The rains are preceded and accompanied by lightning and thunder, which fill one with fear, especially when there is added to them violent wind, and they end leaving in the air an incomparable freshness; rarely does rain fall calmly as in other parts of the world.

The rain is nearly always brought by the south wind, rarely by the others, and never or almost never by the north wind. In the area now inhabited by the Chiriguano snow is almost never seen; on rare occasions it falls in the highest

/12 cont./

●132 mountains, where it melts away in the first hours of sunlight. On June and July nights a small quantity of water will freeze, but this does not happen every year.

The temperature is quite variable everywhere, and is even irregular throughout the former area, both because of the elevation of some places and because of atmospheric accidents. The lowest temperature is 5, the highest 34, and the average 18. The hottest months are November, December, and January, and the coldest May, June, and July; nevertheless there is frost even in the months of August, September, and October, which are very oppressive because of the lack of rains to cool the atmosphere. Although the heat may be very intense in the months of November, December, and January, it is tempered by the beneficent action of the rains, which fall frequently and abundantly, but if, as happens, they cease for a relatively long period, the heat is nearly unbearable by day and insufferable at night, with sweat running off the body like a bath, which does not allow one even to think of sleeping, except in the mornings, which are always somewhat cool.

The above-noted temperature is regularly observed in the center of the area; it varies to the north, west, and southwest. In Santa Cruz the thermometer registers higher temperatures, in Padilla and Tarija lower; there are days when a thermometer placed in the sun registered 60°, and despite this it does not cause frequent sunstrokes among these Indians who wear nothing on the head for protection while they work in the fields.

/13/ In the cold months, only when the north wind dominates can very pleasant and remarkably clear days be enjoyed, but the south wind upsets it all, covering the sky with clouds and beginning the drizzle and the cold which saddens the heart, producing sickness, because the changes are very sudden, even in the rainy season. The south wind in the summer can easily bring about the loss of crops in a few days. What could be the cause of this? I have said that the rains almost always come with the south wind, but it happens that instead of rain hail will fall over much of the area; then the

/13 cont./

●132 atmosphere immediately cools down and there begins a cold wind whose chill is increased as it passes through the region of hail, and since the maize stalks are still tender they are easily stricken. The hail that falls is big, the earth is churned up, and it kills birds, sheep, goats, and other animals, if they are unable to hide in the bushes or under thick trees, but this does not happen often nor every year.

[133] Earthquakes are most rare; I felt them twice during my stay in the region, in 1899 and 1909, but the wind is sometimes so strong that it seems to make the earth tremble; there is no doubt but that it tears up trees and strips them, ruins buildings, and dismantles tiled roofs. Foreigners in this [145] so hot and changeable climate soon age and turn gray, but the natives who are used to it from childhood, despite the vices of drinking and others to which they surrender, enjoy a relatively long and healthy life.

It can readily be understood from what has been said that here the seasons of the year follow a different order from that which is seen in the Old World. Despite the fact, then, that there are no more than two seasons, we always can and ought to consider the four, in order to follow the general rule of the universe which divides the year into four parts. Summer begins December 21, fall March 21, winter June 21, and spring September 21, but all of these come ahead of time, as anyone who has lived here can testify.

Fertility

133 182 311 312 361 The Aguaragüe range, which is found to the east and one league from the Mission of San Buenaventura de Yvu, is the last one in Chiriguano territory. Small towns and families of these Indians are scattered here and there are still found east of the said range some 15 leagues away, but beyond that /14/ there are none because the area is arid and dry, "igüi utini vae," as they say, and the Chiriguano accustomed to planting maize, beans, and gourds cannot live where there is a scarcity of rain for his crops and water for his daily bath.

/14 cont./

311 312 244 The closer the traveler gets to the Gran Chaco, the less water and the less fertility he finds; the very fields of Yvu are patent proof, for crops are rarely abundant there. When the rains are torrential in other sections, they are sparse in Yvu; the farther to the west one travels from Aguaragüe, the more fertile is the land, because the hills and hillocks are more frequent and higher, water more abundant, and consequently the land more moist, which is necessary for agricultural production.

The fields are suitable for raising cows and horses, for the multiplication of sheep and pigs; the year when it fails to rain, however, there is lack of food for the livestock, as well as lack of water, the suffering is great, and numbers die near the waters which are found at some distance from the spots where there is feed, such as the slopes of the hills and the tops of the hillocks, abounding in tree leaves.

137 The countryside is clothed with grasses in the summer, but the region begins to turn beautiful in the spring and even earlier. The vigorous woods, dry and leafless during the cold months, begin to dress in verdant foliage at the beginning of the month of September, and in a few days nature is rejuvenated. Then it is very lovely to contemplate from some slight rise a broad pampa where there are carob trees, groves of catalpas or lapachos, the first green, the second red, and the third yellow and purple.

241 182 [132] 433 The territory is productive only in the rainy season, because the Chiriguano in general will not take the trouble to put in a good irrigation ditch when he can; he waits for it all from the high heavens. Miracles could have been worked on the banks of the rivers in times past; today it is difficult because they are very few and, like their grandparents, are satisfied with maize, a little sugar cane, and other delicacies, like sweet potatoes or batatas, mandioca, and peanuts.

241 [221] Large-scale planting begins at the end of November or the beginning of December, after the country has been watered by two or three abundant rains. The maize grows very high and, when there is no lack of water, produces two or three ears on each stalk. The frijoles produce three crops. The sugar cane

/55cont./

*825 759 and not those veterans of several arrobas like gourds in the form of saddlebags, which are seen in abundance around Pozuelos, Piray, San Juan, and Pomabamba.

*136 *825 There is another large bird with the same instincts as the buzzard, called carcancho by the whites and "Caracara" by the Indians. It does not, however, kill calves; it does hunt and kill little lambs, suckling pigs, and chickens, disregarding with boldness and dissimulation the brood hen. /56/ This shameless, fearless bird is abundant everywhere and is capable of getting into kitchens and sticking its beak into the ollas; but its favorite spot is the corral, where it scratches about, looks for things, and eats, and like the most natural thing in the world it will pull out the entrails of a sleeping lamb or at the least blind it in one eye. The rascal gets into the nests of smaller birds and steals eggs or kills the young to eat them. All in all, it is a sad and ugly neighbor, with the result that all are its enemies, and some birds chase it out of their nests. Such is the practice of the bird that the Chiriguano call "Guirapipasa"; another called "Suiriri" gets on the shoulders of the carcancho and pecks it until it runs long distances.

[759] The Indians assert that carcancho fat is an efficacious remedy for the vision, and that they used it before modern medicines, which turned out to be more efficaceous and [262] active, were introduced. They eat its meat if it is fat. The [237] feathers of the carcancho and the buzzard are very strong, and [411] they put them on the ends of their arrows, so that they will not turn aside when they are shot and consequently will hit the mark better.

*136 GOLONDRINA /swallow/. -- The heat is altogether too • [132] much at certain times of the year, with the thermometer in the shade up to 32° and in the sun up to 60°, but let it not be believed that this state of heat is the normal thing. There are months of the year, and in these months there are weeks and days, in which it is difficult to endure the cold, which is most intense in June and parts or all of July. As a result of this, the swallow, even here, is a pilgrim, emigrating at the end of April and returning at the beginning of October. There are some entirely black, and there are some with white breasts. The

/123 cont./

797 829 179 religious education of the boys and girls would not make much progress because their parents are in continual movement. Some effort at least has been made to help them by means of the property rights which they have in the territory, about three leagues long by half a league wide, and the plan was then to build them some small chapel, but I believe that these efforts will be left in the filing cabinet for centuries to come (1).

600

1. Today, instead of missions, they are building forts for the purpose of colonization. Doubtless the epoch of a new method of colonization has arrived, but nobody is ignorant of the fact that this costs the Republic millions, while the cost of a mission is relatively nothing, and the advantages and progress incomparable. What advances are there in Crevaux, in Guachalla, and other places? What buildings are there of note and stability? None. In a single hour the Toba or any other savage may destroy them by fire. Don Fernando Guachalla, the president-elect, said it well when he said that the best and cheapest method of colonizing is that of founding missions.

175 511 [132] [186] Before the Parapiti missions were organized, those Indians suffered considerable misery, because the place was quite dry in the rainy season, and they had no means of planting along the banks of the river, since the few lands there were in the hands of the whites. Father Giannecchini passed through there in 1887 as an expeditionary to Paraguay, and when he saw them so poor and so reduced in number, he exhorted them to move to some mission, but they answered that it was not easy to leave the place where they had been born and had grown old.

/253 cont./

261 feed themselves with: algarroba pods, Hibope; chañar /a legume/,
262 Cumbaru; mistol /a fruit/, Yua; tusca, Hibopene; sour algarrobos, Hibope tayi; nopal fruits, Saini; or from the fig, Iva; the higuerilla /little fig/, Caicantina, the thistle /cardo/, Tapiacaru, and the ulala /a kind of cactus/, Ñancagũĩna (1).

[139]
[132]

1. The fruits mentioned and many others are plentiful in the whole area, but in the Ivu region they are more plentiful; the years have now greatly changed; it does not rain as regularly as in times past and the crops are somewhat certain only at the foot of the mountain ranges.

181 Indubitably the Chiriguano, although superior to other nomadic tribes that surround them or border them, are very unfortunate and poor, but, on the other hand, their life is peaceful, they bother no one, and they do not wish to be bothered. When the Chiriguano Indian has food, he is the happiest being on earth; his savage bliss can today be envied by all the rulers and great of the world who live without knowing whether or not they will wake up on the morrow, in view of being surrounded by so many anarchistic dangers, so many bombs and dynamite that the obscure sects make explode, so many excesses that occur and are reported in the newspapers, and so many deaths that are taking place. Oh, this kind of savagery has not penetrated among these savages! That is why they sleep peacefully without fear, in the town, in the countryside, and in the forest, and they are happier than others; those who seek bliss on this earth may well envy these Indians.

S:Nordenskiöld E-S/(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

shall see that the methods of fishing differ somewhat in the different rivers. At the Rio Pilcomayo the Indians must always have found a good supply of food. As many Chiriguano live by very insignificant streams they never have the opportunity of fishing. The Chané all live in places where they are able to procure fish during some part of the year at least.

Big game is scarce in the land of the Chiriguano and Chané. Nor are these Indians keen huntsmen. One seldom sees game that has been killed by them in their huts. The great flocks of fat pigeons that settle in their fields are for the most part left unmolested.

As we shall see in the following the Chiriguano and Chané live mostly by tilling the ground. Owing to the comparative dryness of their land maize is cultivated more than anything else. It is the ease with which this plant can be grown here, that makes the land of the Chiriguano and Chané a good land to dwell in.

The fruit of the carob-tree (algarrobo) is the most important wild fruit. Probably no careful study has ever been made of the climatic conditions of the Chiriguano and Chané country. It is situated in the tropics, north of the tropic of Capricorn and the traveller there of course suffers more from heat than cold. In May and June especially, however, when there is a strong south wind, it is agreeable to have a well built house, warm clothes and a snug bed. The rains begin in December and leave off in April or May. It sometimes happens that there is little or no rain and then the crops are a failure. They are often destroyed by grasshoppers.

/153 cont./

In the dry season the wind heaps large dunes along the banks of the river. After it has left the mountains, it does not receive a tributary. The Rio Parapiti is very wide, but never deep. During the driest period its bed is transformed into a sand desert where the wind plays with the fine river sand. When it storms, the sand is swept across the bottom of the river. If one wishes to cross it on such days, one may perhaps not get his feet wet, but he must shield his eyes.

The Rio Parapiti is rich in fish, but the fish are tiny. The banks are quite fertile, but inasmuch as they are flooded during the rainy season, the harvests are easily lost. Often in the dry season everything is wasted by the scorching droughts. The locusts, too, hawk about in these regions and leave behind in their own unappetizing bodies a poor substitute for what they have destroyed.

On the Rio Parapiti, high up in the mountains, live the Quichua Indians, then come the Chiriguano, beyond them, near the river, the Tapiete, also called Yanaygua, then the Chané, and finally, in the unknown wilderness, the Tsirakua Indians.

My first visit on the Rio Parapiti was paid to Father Carmelo, who had a small mission station there among the Chiriguano. I became very fond of this monk; /154/ he had such confidence-inspiring friendliness. He is one of the missionaries who are needed here, people who desire and are able to sacrifice themselves for others, who show an equally great friendship toward all.

I now continued along the Rio Parapiti to Isiporenda on the north bank of the river. The Tapiete live opposite Isiporendo. I shall later describe a visit that I made to them.

At Isiporenda I met the first Chané, or, as they are called here, Tapuy. I then visited most of their villages. I made the acquaintance especially of some of their storytellers, of whom Batirayu, the nephew of the last great chief, Aringui, became my good friend.

From the lower Rio Parapiti I proceeded by way of Charagua, a village inhabited almost exclusively by whites, to the Caipipendi valley, where I stayed with the Chiriguano chief Taruiri.

/154 cont./

One might be surprised that a person would want to live in this treeless valley, where one finds only salty, dirty water, but in the Caipipendi valley one need not drink water, for here the maize yields magnificent harvests and there is never a shortage of maize beer. The inhabitants of the Caipipendi valley are wealthy, and if there is famine in other regions, the Indians come from afar to these kinsmen, in order to barter their valuables for maize.

For the collector, too, it is a magnificent valley. We found silver ornaments, silver bowls, finely carved musical instruments, and many other rare articles in this ethnographer's paradise. Stone axes, ruins, diggings /Grabfelder/ of various peoples prove that the Caipipendi valley has long been highly prized by the Indians.

The water has cut deeply into this valley. In the rainy season it probably rains there too.

From Caipipendi I returned over the mountains, through a /155/ valley famous for its hot springs and its beauty, to Charagua, to continue then along the Andes in the direction of Santa Cruz de la Sierra.

It was October, 1908. Not quite a year later, in July, 1909, I again visited the Chaco, after extensive river journeys far beyond, on the border of Brazil. In another book I shall describe these journeys on large, navigable rivers and through virgin forests whose luxuriant green is overpowering.

From Santa Cruz de la Sierra I returned, as was said, to the Chaco in July, 1909. I then traveled first of all by way of the Rio Grande to the Rio Parapiti, chiefly to visit my friend Barizayu.

The Rio Grande is the southernmost tributary of the Amazon River. It comes from the highest mountains of the Andes and flows past Sucre, a city that has long contended with the city of La Paz for the rank of capital of Bolivia. When it emerges from the mountains, it is a roaring, mighty river. Farther down it has an extremely changeable, very little known course. North of Santa Cruz de la Sierra the Rio Grande receives the Rio

/155 cont./ C
Piray and finally unites with the Rio Mamoré. A few Chiriguano 133
live along this river, and savage Tsirakua and Siriono also [101]
rove about in the forests along it. C

Between the Rio Grande and the Rio Parapiti there is a 133
region with an extreme scarcity of water and largely covered 137
with completely impenetrable underbrush and low scrub forest 312
full of caraguata and cacti. This monotonous, dismal vegeta-
tion is interrupted here and there by hills and grassy plains. C

Besides the savage Tsirakua Indians who make these thickets 136
unsafe, one finds another curiosity here, namely the guanaco C
(Auchenia). It is altogether strange to find an animal like the [32]
guanaco, which one thinks of only in connection with the cold
plateaus of the Andes or the /156/ pampas of Patagonia, often
afflicted with frost, in this bush which is frequently scorched by
droughts. It would be interesting to be able to determine whether
this guanaco of the tropical forest is really the same as the one
known from the colder regions. Intelligent whites with whom
I have discussed this and who have seen both regard them, how-
ever, as the same species.

Having returned to the Rio Parapiti, I looked up Batirayu, Ce
with whom I had already become intimately acquainted in 1908 115
and who also speaks excellent Spanish.

With no other Indians with whom I became acquainted did I
become as close as with Batirayu. He understood that I was
collecting the old mementos out of an interest in his tribe.
Batirayu did his best to explain to me the religious conceptions
of his tribe. In the evening we used to sit in his room with a
cigarette, and he told about olden times, sorcerers, chiefs, Ce
and spirits. Occasionally an old chief, Bóyra, also came, and [22]
from him I heard many charming Chané legends. We would
sit until far into the night and chat by a flickering light that I
had with me in order to take notes.

One would be very much mistaken if he were to believe that Ce 115
the conversations with these men were merely an interesting 123
study. I felt comfortable with these fine, tactful, yes, why not,
cultured human beings. It was genuinely refreshing after coming
from the often vulgar, empty whites.

/159 cont./ 323
things. The ceramics /160/ which I found there belong among the very best that I saw among these Indians (Figs. 77 and 78).

From Maringsy I returned to Ivu by way of the mission station of Santa Rosa. It has a wonderful location. Like an old fortress, it is built on a narrow hill. Below it, in long rows, lie the grayish-brown Chiriguano huts surrounded by low woods of Mimosaceae, cacti, small algarrobas, and other fine-leaved trees. This woodland is seldom so dense that one cannot easily get out of it without a bush knife. When I was in Santa Rosa,

Fig. 78. Clay vessel made by the wife of the Chiriguano chief Maringsy. 1/7.

it was the dry season and everything was burned up. Here too, however, rain probably entices the green out of the dry earth. Sometimes the rain is so long in coming, however, that the Indians do not get any maize and that means -- hunger.

From Santa Rosa one looks far out over the mountains and across the great plain of Boyuovit, over the country that was the native land of the Chiriguano, where, at Curuyuqui, they fought their last battle with the Christians, who assume the right to rob all weaker peoples.

After my excursion to Maringsy I left the land of the Chiriguano and Chané and paid my second visit, already described in this book, to the Chorotí and Ashluslay.

/186 cont./

Another method of fishing often used in the aforementioned river is to dam up longish pools in the sand, in which fish gather. After the water is emptied out of the pools, the fish are caught. Sometimes the pond is made to terminate in a channel closed off with a scoop net /Kenchet/, from which the fish cannot escape.

All the fishing that I saw on the Rio Itiyuro was done during the dry season, on hot, sunny days.

On the upper Rio Pilcomayo the Chiriguano fish with fishhooks obtained from the whites, with nets similar to the dip nets of the Chorotí, though smaller, and by shooting the fish with bow and arrow. The arrows used for fishing have two or more points.

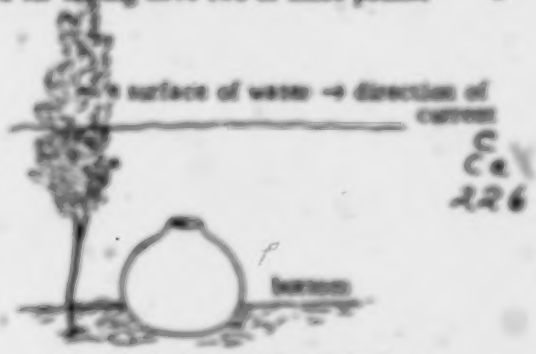

Fig. 90. Fishing with calabash.
Rio Itiyuro.

On the Rio Parapití I saw Chané and Chiriguano fishing with a net of the type illustrated here (Fig. 91). In shooting fish, the Chiriguano there use arrows with many flint points.

In these last-named rivers the men always fish in deeper water with nets and with bow and arrow, whereas the women are content to catch small fish where the water is dammed when the river is half dry.

Not infrequently the Indians undertake long journeys in order to fish. Thus, the Chané sometimes during the /186/ dry season visit the swamps "Mbaéjoum" in which the Rio Parapití disappears.

Cano CF 8

The Chiriguano inhabit the part of the Andean region, bordering on the Chaco, that roughly extends from the 18th to the 22nd degree of S. latitude. Within this region there is also found another tribe, viz., the Chané. These two tribes do not occupy each a territory of its own, but Chiriguano as well as Chané villages are found throughout the whole district thus jointly inhabitted by them. No enmity exists nowadays between these culturally allied tribes. After the last great Indian rebellion against the whites (in 1892), a small portion of the Chiriguano tribe moved away into the interior of Gran Chaco, where it is believed that they are still remaining.

The western Chiriguano country, in which part the majority of the tribe is living, consists mainly of partly forest-clad mountain ranges, flanking wooded (fig. 187) or grass-grown valleys and small plains. It is a poorly watered country, but it mostly gives good crops, particularly ground plants and maize. The climate is tropical, but in the higher parts the heat is not especially trying, except during the hottest season.

Although the Chiriguano and the Chané are on much the same level of material culture, they do not, however, belong to the same racial group, the Chiriguano being counted with the Guaraní group, whilst the Chané are Arawak. The Chiriguano, according to Matienzo, took possession of their present country in the beginning of the 16th century, when a portion of the original inhabitants emigrated and settled in the Tarija valley.[1] Possibly the subjugated Indians belonged to the Chané tribe. In later times this tribe has adopted the language of the Chiriguano, which is Guaraní. Whence the Chiriguano originally came is not known, but it may be taken as probable that, formerly, this tribe inhabited the lower reaches of Río Parapití.[2] The name of Chiriguano (quichua), which means »dirt people» was given them by the vainglorious Incas, who despised the Chiriguano people, affecting to look upon them as barbarians. The word »guano» is the name for the well-known bird manure-found on the coast of Peru and Chile. It seems however unfair indeed that the Chiriguano, who, in contradistinction to the Puna and Chaco Indians, are scrupulously cleanly, should suffer from such a misleading and discreditable tribal name.

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[1] de Matienzo (1), p. 130. Nordenskiöld (16).
[2] Nordenskiöld (16), p. 158.